the path of duty, to glimpse the ligl^t of truth, to swell the
music ot joy, to raise the voice of praise with men unto the
glory of Brahman. The child is a charge unto the loving
heart. The brother is a call to sympathy. The enemy is
an occasion for patience and prayer. Sickness is the oppor-
tunity for struggle. Those drunk with God, though they are
many, are yet one. When the love of God is reached, diver-
gence becomes impossible , for the soul has passed beyond
the sphere of the manifold and is immersed in the one Reality ;
and they learn with Zeno to count men not as Athenesians and
Persians, but as joint tenants of a common field to be tilled
for the advantage of all and each. Thus all feel the harmony
that pervades everywhere, because God is the Father of all.
In the glorious kingdom of God on earth, the potential
ideal of the Sages of the Upanishads, there shall be no creed,
no dogma, no sect, no denomination. All constitute one
harmonious brotherhood singing the glory of God in, different
voices and with different instruments. Thus shall India
with the Hindus and the Mussalmans, the Parsees and the
Christians, the Jains and the Buddhists, the Sikhs and all

other sectaries, praise the glory of the Supreme Being with
different voices and different accompaniments. But all their
different voices and peculiar modes of chanting shall commin-
gle in one sweet and swelling chorus—one Universal Anthem
proclaiming in solemn and stirring notes in the world below
and the heavens above, the holy affinity of heart to heart,
the God-inspired love of soul to soul, the Heaven-woven
tie of kindred faith and aspiration; in one word, the Father-
hood of God, the brotherhood of man and the kinship of
creation.

No wonder, therefore, the Upanishads constitute India's
accumulated wealth, her richest acquisition, her highest
achievement. They are the most precious spiritual heritage
not only of India but of the whole of humanity. In loftiness
of conception, display of primeval wisdom, depth of insight,